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779 795 As the Chinese Moslems came out of isolation and into contact with the rest of Islam and with modern culture generally, there was a considerable difference of view as to the perpetuation of Islam in China. Visits to Mecca in the 1780's had impressed some Chinese Moslems with how far, in their long isolation, they had diverged from orthodox practices. This experience led to the foundation of the New Sect, which stressed return to pure and orthodox Islamic practices. They were resisted by the Old Sect, which favored holding to the customary ways developed in China through the centuries. A new New Sect (Tsan-hsin chiao) was founded by Ma Fu-ch'u (1794-1874) of Yunnan Province, and this sect, emphasizing religious ethics, the spirit rather than the letter of scripture, and modernism in dress, has recently been strong along the coast of China and has spread to modern cultural centers.[48]

779 563 873 Chinese Mohammedans, in their moves towards modernism, came to accept the Chinese translation of the Koran, hitherto only in the sacred language of Arabic. They had, by 1936, opened eleven high schools for Moslem children, and they began to send students abroad to foreign centers of Islamic learning. Yunnan

48. Ibid., pp. 192-94.

1:Stanford U. S-4, 5 1956 AF16 SW China
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espionage.[66]

In 1951 the campaign against the Church was accelerated. All Catholic schools and universities and many hospitals and churches were confiscated. Priests were "tried" and imprisoned, and the Papal Nuncio was expelled from China.[67]

The next step in the campaign against Catholicism resembled the policy followed in Russia and in the East European satellites. This was the foundation by the Communists of a "national church" whose guiding spirits were a small minority of disaffected clergy and laymen. This group was constituted as the "Committee of the Reform Church." It was not subject to episcopal or pontifical directives. The group was to decide what was to be taught, who could say mass or give the sacraments, and it advocated "progressive," i.e., orthodox Communist teaching. Under its sponsorship certain "model parishes" were set up with "progressive" priests in charge.

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65. (continued) p. 190. Such accusations recall the stories circulated by the gentry which touched off the Tientsin massacre of Chinese Catholics and foreigners in 1870.

66. Monsterleet, pp. 25-29.

67. Ibid., p. 28.

Apparently this organization has had only limited success. Monsterleet estimates that only 2 per cent went over to the "reform church"; many openly proclaim their faith; some died as martyrs.[68]

From October 1952 on there was less persecution of Catholics, although between January 1951 and November 1953 the number of missionaries was reduced through expulsion from 3,222 to 364.[69]

Catholic missionary and organizational work came rather late to the Southwest, and this area has not been served by any of the great missionary orders that have had a long-term impact on areas in north and central China. Few if any of the dioceses were under Chinese bishops, and the two provinces of Kiangsi and Kweichow together had fewer Catholic clergy than the diocese of Peking alone.[70] Another index of the relative weakness of Catholicism in the southwest is the number of Catholic periodicals in the area; as of 1938 the three provinces

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68. Monsterleet, p. 29. It should be emphasized that these figures are given by a Catholic author.

69. Mission Bulletin, April 1952, p. 323, and Jan. 1954, p. 56; cited in Walker, op. cit. p. 189.

70. Monsterleet, pp. 32-33.

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CHAPTER III

Lamaseries and Buddhist Temples of Li-chiang

1. The Karma-pa Sect and its Hierarchs

The Karma-pa, a sub-sect of the Kargyu-pa, founded about the middle of the twelfth century, look upon rDo-rje hChhang as their supreme deity. He is regarded as a reflex of Buddha himself. He is the metamorphosis of Indra and is called Vajradhara in Sanskrit. Directly inspired by rDo-rje hChhang was Ti-lo-pa (Tai-lo-pa), who had Nā-ro-pa as disciple. Thence followed Mar-pa, who was the teacher of the famous Mi-la (Mi-la-ras-pa, pronounced Mi-la-re-pa), the Cotton-clad. Mar-pa was born in 1010 (Bacot in *La Vie de Marpa*, p. 2, n. 1, gives 993 as the year of his birth and 1081 as that of his death); Mi-la-re-pa was born in 1038 and died in 1122.

His disciple was Dwags-po. This latter's disciple was Dus-gsum mKhyen-pa who became the actual founder of the Karma-pa sect. He was born in 1109 and died in 1192.

There have been 15 incarnations, including the present one, of Dus-gsum mKhyen-pa (pronounced Dü-sum khyen-pa).

Dus-gsum mKhyen-pa's disciple was hGro-mgon Ras-chhen; the latter's disciple was sPun-brag-pa.

The first incarnation but second head of the Karma-pa sect was Karma-pa-zhi (1203–1282); he was invited by Kublai Khan to China. His disciple was mKhas-grub U-rgyan-pa (the abbot writes A-rgyan-pa.)

The second incarnation was Rang-byung rDo-rje (1283–1338); he was the third head of the Karma-pa Church. He was invited to Peking by the Emperor Tohan Timur, Shun Ti 順帝, or Hui Tsung 惠宗 (1333–1367). The third incarnation was Rol-pai rDo-rje (1339–1382); he was the fourth head; the fifth head (fourth incarnation) was De-bzhin-gshegs-pa (1383–1415); in the abbot's list he is called De-bzhin-shes-pa; he was invited to China by the Ming Emperor Ch'eng Tsu 成祖 (Yung-lo 1403–1424); the sixth head was mTshong-wa Don-ldan; the seventh head Chhos-grags-rGya-mtsho; the eighth Rang-byung mTsho-skyes; the ninth Mi-bskyod rDo-rje; the tenth Chhos dbyings rDo-rje; the eleventh Ye-shes rDo-rje; the twelfth Byang-chhub rDo-rje; the thirteenth bDun-hdul rDo-rje; the fourteenth Theg-mchhog rDo-rje and the fifteenth mKhah-khyab rDo-rje.

The sixteenth head but fifteenth incarnation of Dü-sum Khyen-pa was found nearly a decade ago. His name is Rod-pas rDo-rje[1] pronounced Rö-pe-dor-je.

[1] རོད་པས་རྡོ་རྗེ

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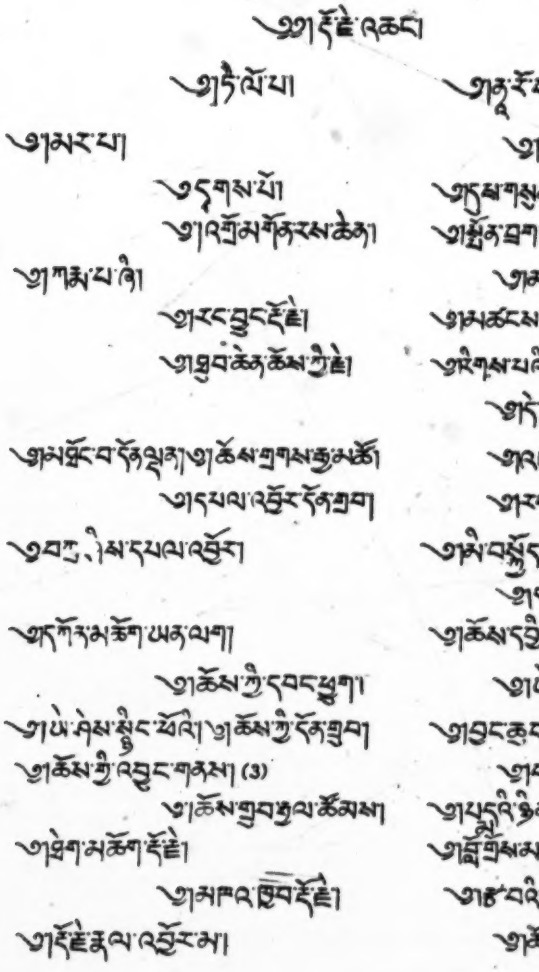
795 Herewith is the succession tree of the Karma-pa hierarchs, including 14 incarnations as given to me by the abbot of the Yü-feng Ssu 玉峯寺 Karma-pa Lamasery of Li-chiang.[2]



[2] The list must be read from left to right; all names not occurring among those of the sixteen hierarchs are those of their disciples. The final syllable *hi* is not part of the name, but represents the genitive.

[3] Chhos-kyi-hbyung-gnas, he was the Guru Karma-pa who came to Li-chiang; *see* p. 204.

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2. TWO FAMOUS GURU

In the *Wei-hsi Wen-chien lu* 維西聞見錄[4] we are told that, "There are 13 different sects of the Red Lama Church [Hung-chiao la-ma 紅教喇嘛] and that of these only one is to be found in Wei-hsi,[5] namely, the Ko-ma 格馬 (Karma-pa) sect. This latter sect has five heads, or chief lamas, who are known as the Wu-pao 五寶 (Five treasures). They are reborn in Tibetan territory through successive transmigrations; in all more than ten generations now have appeared without danger of extinction.[6] They are thus called Huo-fu 活佛 (Living Buddhas)." There are in Wei-hsi five monasteries composed of 800 Red sect lamas, who adhere to the rules of the Ko-ma Ssu-pao la-ma 格馬四寶喇嘛 (Lama of the four treasures of the Karma-pa sect). We read further that "the adherents of the Karma-pa sect are mainly Mo-so. Among them strife becomes daily more common, as the Yellow lamas oppress them considerably. . . ." During the Ming dynasty it was the Red lamas who oppressed the Yellow.[7]

La-ma Shan-chih-shih. — In the same work we read (fol. 14b) about Shan-chih-shih 善知識 lama, who was a *Kao ti-tzu* 高弟子 (Exalted disciple or Sthavira) of the Karma-pa Ssu-pao lama. His previous births and incarnations, however, are not known. He was born in the year *chi mao* 己卯 of the Ch'ien-lung period (1759) in the village of Liu-ts'un 六村 in the family of the Mo-so interpreter, Wang Yung-shan 王永善. Before his birth the wife of Wang Yung-shan dreamed that the brightness of the sun illuminated her chest, the warmth so penetrating that she could not be awakened. Afterwards Shan-chih-shih was born. His appearance was remarkably beautiful and had no resemblance to a Mo-so. When he sat down on the ground he crossed his legs Buddha-fashion; he could also speak, and he said to his mother, "The ancient homeland of your son is cold, but it produces apricots, raisins and *p'u-lu* [the red woolen cloth woven by the Tibetans]. I cannot offer you anything now to mark this rebirth which I owe to you, my mother, but after a few years I shall be able to make you rich." His mother understood nothing of this discourse. In the year *ting hai* 丁亥 of the reign of Ch'ien-lung (1767), the Ssu-pao lama ordered a number of lamas to take with them gold, silver, horses and mules to the value of 700 (oz.) of gold, and travel to the home of Wang Yung-shan.

[4] The *Wei-hsi Wen-chien lu* is to be found in the *Yün-nan Pei-cheng chih* 雲南備徵志 of which it forms the 18th chapter. The part concerning the lama sects occurring in Yün-nan is to be found also in the *Yün-nan T'ung-chih*, ch. 204, *Nan-man chih* 南蠻志 and *Chung-jen* 種人, 6, fols. 13a–19a.

[5] This lama sect has also settled in Li-chiang and other parts of western Yün-nan.

[6] This was written about 1769, as the author, Yü Ch'ing-yüan 余慶遠, resided at that time in the yamen of Wei-hsi during his elder brother's incumbency as ruler of that district.

[7] In one of a set of six Chinese illustrated tribal albums in my library there is one plate representing the Hsi-tsang Ta-pao with the following statement: "In Tibet there are the Ta-pao, Erh-pao and San-pao who are Huo-fu (Living Buddhas). Out-side Tibet are the Ssu- and Wu-pao lamas."

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1795 When Shan-chih-shih saw them coming for the purpose of paying their respects to him he was overjoyed. The ancient utensils which had served him in his previous existence he selected from among other objects absolutely identical and with which they had been mixed. When the Mo-so peasants of the village of Liu-ts'un became aware of this they all came, hat in hand, to pay him reverence. Shan-chih-shih, sitting cross-legged, Buddha-fashion, placed his hands on the heads of those who came to worship him. He understood and conformed to all the rules. His father, Wang Yung-shan, accompanied him on his journey to Tibet. At every stage of the route, although he had never passed that way previously, Shan-chih-shih always could describe in advance the aspects of the mountains and rivers.

Shan-chih-shih is not the personal name of this lama, but translated into Chinese it signifies the degree of his personal nature, namely: Perfect knowledge.

Guru Chhos-kyi hByung-gnas. — Much venerated by the Li-chiang Karma-pa lamas is a certain Gūru of the Karma-pa sect who, four generations back, came to Li-chiang (PLATE 63). To this day places are still pointed out where he rested during his journey, and in a cave in Yung-ning territory (*see* p. 396) his staff is still shown wedged in the rocks of the ceiling. His Tibetan appellation is Chhos-kyi hByung-gnas.[8] There were three incarnations of this saint, and they are known by the following names: Pad-ma Nyin-byed,[9] Pad-ma Kun-bzang[10] and Pad-ma dWang-chhen.[11] The latter is still alive and resides in the lamasery called dPal-po gling[12] in Dege sDe-dge),[13] the Chinese Te-ko 德格.

3. THE FIVE KARMA-PA LAMASERIES AND SMALLER TEMPLES

1771 It may be said that the Na-khi are unreligious rather than irreligious, yet at the same time they are exceedingly superstitious. While this is not the place to enter into a discussion regarding their ancient religion, the pre-Buddhistic Shamanism, which has survived among them in all its ancient purity, yet it must be remarked in connection with the history of the Karma-pa sect in Li-chiang, that the Na-khi are adherents of none of the various religious sects which have tried to obtain a foothold in Li-chiang, and this is also true for the Christian religion. Religion is with them a matter of outward behavior or "face," rather than an inward conviction. At marriages, where in former days native priests (sorcerers) officiated, to-day mostly Taoist ceremonies take their place. At funerals, lamas of the Karma-pa sect, as well as Chinese Buddhist priests, are employed. The ancient funeral ceremonies which were very elaborate are now seldom performed by the Na-khi of Li-chiang, but are still in vogue in the outlying districts, such as La-pao 刺普, and elsewhere in the Yangtze valley where Na-khi exclusively are settled.

[1764]

1795 Some of the Na-khi clans, like the Lü-khi of Yung-ning 永寧, are adherents of the Gelug-pa (Yellow reformed lama sect), while those of the Tso-so territory in Ssu-ch'uan are adherents of a now much degenerated Bön lamaism.

8 ཆོས་ཀྱི་འབྱུང་གནས་ 9 ཉི་བྱེད་ 10 ཀུན་བཟང་ 11 དཔལ་དབང་ཆེན་ 12 དཔལ་པོ་གླིང་ 13 སྡེ་དགེ

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Among the Yung-ning Lü-khi, a very ancient form of Bön Shamanism, called by them *Nda-pa*, is still practiced. The priests wear similar head-dresses to those worn by the Dto-mba of Li-chiang, but, unlike the latter, they have no literature and all their prayers, etc., are chanted from memory. (PLATE 222).

The ancient religion of the Li-chiang Na-khi, and that of the Lü-khi or Hli-khi̱n Nda pa of Yung-ning, will be treated in separate publications. We are here only concerned with Karma-pa lamaism, a late introduction into Li-chiang. Excepting the Na-khi who have become lamas, and live in the few lamaseries in the district, there are few if any followers among the lay population. It may be said that in Li-chiang they are in a decadent state and the number of lamas is constantly decreasing. In the Wei-hsi district are both sects, the Red Karma-pa, and the Yellow Gelug-pa (dge-lugs-pa); the former preponderates. In the Te-ch'in 德欽 (A-tun-tzu 阿墩子) and Pen-tzu-lan 奔子蘭 lamaseries, the lamas who are adherents of the Yellow sect are nearly all Tibetans. It is in the Red or Karma-pa lamaseries of the Wei-hsi and Li-chiang districts that Na-khi lamas predominate.

In the Li-chiang district proper there are five Karma-pa lamaseries. In order of importance they are:

1. *Chieh-t'o-lin* 解脫林 (Monastery of Emancipation). — This lamasery is called in Tibetan, 'Og-min-rnam gling [14] (pronounced O-min-nam-ling). During the reign of the Ming Emperor Hsi Tsung 熹宗 (1621–1627) the name of Fu-kuo Ssu 福國寺 was bestowed on it by Emperor Hsi Tsung himself. The actual date of its founding is not known as it was once destroyed by fire and all records were burnt with it. It was said to have been rebuilt in the 12th year of T'ung-chih (1873) and that 53 years had elapsed between the fire and the rebuilding of the monastery.

Chieh-t'o-lin was originally founded by the 9th incarnation of Dü-sum-khyen-pa (Dus-gsum mKhyen-pa) whose name was Chhos-dbyings rDo-rje.[15] Dü-sum-khyen-pa himself, the founder of the Karma-pa sect, was born in 1109, ordained in 1124, and died in 1192.

Before the founding of the lamasery, the land on which it was built was the execution ground during the rule of the Mu chiefs; later a small Chinese Buddhist temple was built on the former execution ground. The Na-khi name of the place was Bbue-na-k'o, written in Chinese Pei-na-k'o 背拿課. Other names are Nao-tu-lin 腦獨林 and Wu-mei-nao-tu-lin 吾妹腦獨林 — the latter is the Chinese transcription of the Tibetan name. The monastery is beautifully situated on Chih Shan 芝山, called in Na-khi, Khyu-t'o-llü Ngyu (PLATE 64).

In the Ming dynasty the Ssu-pao 四寶 lama came from the Ta-pao 大寶 [16]

[14] དགོན་མོར་གླིང་། [15] མཆོས་དབྱིངས་རྡོ་རྗེ།

[16] Shortly after Kublai Khan ascended the throne, he invited the very scholarly and wise nephew and successor of Saskya Pandita the famous hPags-pa-bLo-gros-rgyal-mtshan (born in 1234) to China. He wished to discuss with him the form of government of Tibet and also the conversion of the Mongols to the Lama Buddhist church. He thereupon appointed him as head of the entire clergy and bestowed on him the titles of King of the Law in the three realms, venerable Lama and Ta-pao fa-wang 大寶法王 = King of the great and precious law (Mahāratna-dharma-rāja). He is usually known in Chinese literature as

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of Wu-ssu-tsang 烏斯藏 (the name of Tibet during the Ming dynasty) to Chi-tsu Shan 雞足山 to worship. *En route* they passed through Li-chiang when the reigning Na-khi King extended a warm welcome to the Erh-pao 二寶 (Second precious one), who pointed out that Chih Shan was an excellent place on which to build a lamasery. Thereupon the Na-khi King presented the land to him. On his return journey he took with him six disciples to enter a school in Tibet. After their studies had been completed they returned to Li-chiang and established the Lama religion and built the lamasery. On a stone, set into the wall immediately beyond the main entrance to the principal temple, is engraved a detailed description of the mountain; every ridge, ravine and prominent rock is mentioned by name, but no definite date when the lamasery was built. The rock is dated T'ien-ch'i 天啓 *ting-mao* 丁卯 of the Ming dynasty, which corresponds to 1627. The temple was built by Mu Sheng-pai, whose official name was Mu Tseng. As he was born in 1587, took office in 1598 and died in 1646, the building of the temple must fall within the period 1598–1646 — in all probability in the early part of the seventeenth century. The *Yün-nan Hsü-t'ung-chih-kao* (Supplementary Topography of Yün-nan) does not give the date of its erection, but states that it was repaired in the eighth year of Kuang-hsü (1882) by the lamas. (*See Chih Shan*, page 184).

2. *Chih-yün Ssu* 指雲寺. — Called in Tibetan, Nges-don-phun-tshogs gling, pronounced Nge-dön-phün-tsho-ling,[17] (Lamasery of perfection and absolute knowledge of the truth). It must not be confused with the big lamasery called Phun-tshogs gling in Tsang Tibet, belonging to the Jonang-pa sect. It is situated on a mountain called Mo-tu Shan 抹度山, 20 li west of Li-chiang, in the district of La-shih 剌是, and was built in the fifth year of

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Pa-ssu-pa 八思巴. In the *Yüan Shih* (Mongol History) ch. 202, fol. 1b, he is called Ti-shih P'a-k'o-ssu-pa 帝師帕克斯巴 or Imperial Tutor P'a-k'o-ssu-pa. His biography is contained in the above-mentioned chapter. He received a jade seal from Kublai Khan who also appointed him Kuo-shih 國師 (Preceptor of the realm). He invented a new Mongol script of about 1,000 signs with 41 radicles. He died in the sixteenth year of the period Chi-yüan 至元 (1279).

While the first Ta-pao fa-wang was a Saskya Lama, the Ta-pao here in question was a Karma-pa Lama. It was in the year 1405 that the Ming Emperor Ch'eng Tsu (period Yung-lo) at a time when the reformer Tsong-kha-pa had already appeared, bestowed on a Karma-pa ecclesiastic the title of Ta-pao fa-wang and not on a Saskya Lama. The lama so honored on account of his sanctity was De-bzhin-gshegs-pa, the fifth head of the Karma-pa sect. He had been ordained in 1403 when in his twentieth year. The title was apparently inherited by the successive incarnations.

From the *Wei-hsi Wen-chien-lu* we learn that there are five heads of the Karma-pa sect known as the Wu-pao or the Five Treasures. They are reborn in Tibetan territory. All the lamaseries of Wei-hsi (*q.v.*) comprising about 800 lamas belong to the Ssu-pao lama of the Karma-pa sect, *i.e.* are subject to the fourth of the Five Treasures.

The Ta-pao fa-wang hPhags-pa of the Saskya sect was a contemporary of the second head of the Karmapa sect namely Karma-pa-zhi whom historians commonly call Bakshi or Karma Bakshi. Both resided at Kublai Khan's court for a time. Thus hPhags-pa and Bakshi are two different persons. Karma-pa-zhi was the first incarnation of the founder of the Karma-pa sect Dü-sum khyen-pa who built the first Karma-pa lamasery in 1154 north of Lhasa which is still the most powerful of that sect. Karma-pa-zhi established in the hills west of Lhasa a monastery called Tsor-pu-ling.

[17] དེས་དོན་ཕུན་ཚོགས་གླིང་

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Yung-cheng (1727) under Magistrate Yüan Chan-ch'eng 元展成.[18] He personally contributed money and became the patron for the collection of funds for the building by the lama Li Hsiang 立相 and others.

Teacher Wan Hsien-yen 萬咸燕[19] states that at the foot of a mountain south-west of La-shih li there was in ancient days a water spring which later became obstructed. A western lama from Mo-ka-t'o 摩迦陀 (Magadha, in southern Behār, the cradle of Buddhism down to 400 A.D.) sat down cross-legged by the spring, on a pile of sharp, conical rocks. He took a stick and poked into the empty well, and the water gushed forth. His footprints are said to be still there. The lamasery of Chih-yün Ssu was then built at that spot. The *Yün-nan T'ung-chih* states that it was rebuilt by the lamas in the sixth year of Kuang-hsü (1880).

In the lamasery of Chih-yün Ssu there are two memorial stones, one dealing with the monastic rules of the lamasery, admonishing the lamas "to respect the old monks and to take care of them, not to drink liquor, to chant the classics morning and evening in the great chanting hall, and to behave well during the ceremonies. The crops of the fields belonging to the lamasery must not be given away to relatives of the lamas. The head of the lamasery must be obeyed and treated reverently. The aged and ill, the naked and hungry, must be cared for, healed, clothed and fed, while living; and when dead, they must be properly buried. The buildings of the lamasery must be well taken care of and repaired. The incense fires must be kept going, and the memory of the founder should be kept alive for ever."

This memorial stone is dated the 21st year of Ch'ien-lung (1756). It also relates that the first lamasery built was Chieh-t'o-lin, and that during the year *keng-hsü* 庚戌 of Yung-cheng (1730),[20] the teacher of the law of the Four Treasures of the western land (Tibet) went to worship at Chi-tsu Shan, and passed *en route* through Li-chiang. He pointed out that in La-shih li 剌是里 in the grotto of Lo-shui-tung 落水洞 where the footprints of the patron saint of Magadha (Mo-ka-t'o) are preserved, there should be built a Buddhist temple

[18] He was a native of Chih-li 直隸, of the city of Ching-hai 靜海 in T'ien-ching 天津. He was a *lin-sheng* 廩生, or former salaried graduate of the first degree or *hsiu-ts'ai* 秀才. In the fourth year of Yung-cheng (1726) he became Commissioner of revenue of Yün-nan province.

[19] He was a native of Shih-p'ing 石屏 and held the degree of *chin-shih* 進士 (Metropolitan graduate). He was the fourth school teacher in Li-chiang, and assumed his post in the second year of Yung-cheng (1724). In the fourth year of Ch'ien-lung (1739), as he was deserving of special merit, he was promoted to become magistrate of Ching-yen 井研, Ssu-ch'uan.

[20] This date does not correspond with the one given both in the Li-chiang Records and in the Yün-nan Topography, where the fifth year of Yung-cheng (1727) is given as the date of the building of this lamasery. According to the memorial stones in Chih-yün Ssu, the Karma-pa lamas who passed through La-shih li on their way to Chi-tsu Shan in 1730 pointed out where the lamasery should be built; according to these latter records the lamasery was not built until several years afterwards by Li Hsiang. Which is the correct version is difficult to say, but I should trust the prefectural records rather than those of the monastery itself. As it is stated that the name Chih-yün Ssu was given by magistrate Yüan Chan-ch'eng, it must have been in the fifth year of Yung-cheng, as in the sixth year, that is, 1728, he was succeeded as magistrate by Feng Kuang-yü 馮光裕, according to the Li-chiang Records, Vol. 上, ch. 5, fol. 58a.

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795 778 for the protection of the country and the people. They recommended that silver to the value of over 700 ounces of gold should be collected for the purpose. The Buddhist priest Li Hsiang listened and obeyed and went to all parts of the country collecting funds. Several years afterwards the foundations were laid. Magistrate Yuan Chan-ch'eng then gave the temple the name of Chih-yün Ssu.

Another memorial stone in the lamasery refers to the fields belonging to the said temple. It also states that the King of the Law of the Four Treasures 四寶法王 gave 200 taels of silver to buy these fields. (They are mainly situated in the Yangtze valley between Shih-ku and Chü-tien.)

3. *Wen-feng Ssu* 文峯寺. — Also called Wen-feng yüan 院. Its Tibetan name is gSang-sngags-dgah-tshal gling [1] (Lamasery of Secret religious instruction and garden of happiness), pronounced Sang-nga-ga-tshe-ling. This lamasery is situated ten li south-west of Li-chiang at the foot of Wen-pi Shan 文筆山, called in Na-khi, Sä-bpi zhĕr nv-lv. In ancient days a temple called Ling-shou Ssu 靈壽寺 stood on the site, but later fell into ruins. In the eleventh year of Yung-cheng (1733), the Tibetan lama Ka-li-pu 喝立布 built a hut in that place. In the fourth year of Ch'ien-lung (1739) the Ssu-pno la-ma 四竹喇嘛 of the Karma-pa sect came to Li-chiang to prostrate himself before magistrate Kuan Hsüeh-hsüan 管學宣,[2] and to ask him for funds and to allow the priest Ming Chü 明巨 to solicit contributions from all over the country for the building of the lamasery.

The *Yün-nan T'ung-chih* states that the lamasery was rebuilt in the seventh year of Kuang-hsü (1881).

There is a cave on Wen-pi Shan called Ling tung 靈洞 (Spiritual cave). It is related that the Karma-pa lamas crossed the Chin-sha Chiang (Yangtze) three times in search of a beautiful place before they found the Ling tung, which they pronounced to be one of the 24 Ling tung of the Nan Chan-pu chou 南贍部洲 (Southern Jambudvīpa) or Southern Continent of the Universe situated south of Mount Meru — as the inhabited world is referred to by Buddhists.

4. *P'u-chi Ssu* 普濟寺 (Lamasery of Universal aid). — Its Tibetan name is Thăr-pai-lam-hdzin gling [3] (Lamasery of the Keeper of the road to salvation), pronounced Thăr-pai-lam-dzin ling.

Needless to say it also belongs to the Karma-pa sect and is located 13 li west of Li-chiang near the village of P'u-ch'i-wa 普七瓦, called in Na-khi, P'u-ts'ü-wùa, and a short distance south-west of the larger village of Shu-ho, in Na-khi Shwua-wùa.

This, and the monastery of Chieh-t'o-lin, were destroyed by soldiers during the Mohammedan rebellion, with the exception of the large gate to the latter monastery.

[1] གསང་སྔགས་དགའ་ཚལ་གླིང་

[2] He was a native of An-fu 安福 in Chiang-hsi. He became *chin-shih* (Metropolitan graduate) in the year 1718, and in the first year of Ch'ien-lung (1736) was appointed magistrate of Li-chiang.

[3] ཐར་པའི་ལམ་འཛིན་གླིང་

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The head lama of P'u-chi Ssu belonged to the Ho family 和氏 of P'u-chi village 普化村. His name was Lo 羅. He was middle-aged when he became a lama. His nephew, also a lama, by name Tien 典, was greatly reverenced by the Ssu-pao lama of the Karma-pa sect. He was told that in his previous existence he was a Lo-han 羅汉 (Arhat), and that if it pleased him he should build the lamasery on the mountain, behind the village of P'u-chi. Many mendicant priests became his disciples. He died at the age of 80. After three years, the Ssu-pao lama said he would be reborn in the same family. Later lamas enquired and found the child. When he was six years old they brought him to P'u-chi Ssu. At the age of ten he was taken to Tibet to study the Tibetan classics while the priests looked carefully after him. When he had finished his studies he returned to P'u-chi Ssu and became its abbot. 795 798

Although no exact date of the building of P'u-chi Lamasery is recorded it must have been during the reign of Ch'ien-lung. Both the priest Lo and his nephew Tien studied at Fu-kuo Ssu in the beginning of Ch'ien-lung. Lo was asked by mendicant priests of the Ssu-pao lama to become head of the Fu-kuo Ssu, but this he refused and said he would build his own lamasery. This he built on the mountains of La-shi. This seems to contradict the records of Chih-yün Ssu, where it states that it was built by the priest Li Hsiang and others, unless he is included under "and others." In the P'u-chi Ssu records it states definitely that Lo 羅是山坡大寺林即今指雲寺 "completed on La-shih mountain the large Buddhist monastery which is now Chih-yün Ssu." It is possible that Li Hsiang was the first to collect funds, but that he was only enabled to lay the foundations, and that later in the Ch'ien-lung period it was completed by Lo.

P'u chi Ssu, as stated, must have been built after the eighth year of Ch'ien-lung, as it is the only lamasery not mentioned in the *Li-chiang fu chih lüeh*, which was published in the eighth year of Ch'ien-lung (1743).

5. *Yü-feng Ssu* 玉峰寺 (Jade peak Lamasery).—Its Tibetan name is bKra-shis-chhos-hphel gling,* pronounced Tra-shi-chhö-phe ling.

It is situated on the eastern slopes of the Li-chiang snow range to the west of the village of Yü-lung-ts'un 玉龍村 (Dü-gkv) and the temple of Sa-ddo (Sa-tham). It was built during the Ming dynasty, probably during the Wan-li period (1573-1619). No memorial stones are extant in the temple grounds and the lamasery shelters now only seven or eight priests. It has an incarnation, or Huo-fu, who is now in Tibet, but they have no money to bring him back. Most of the lamas were addicted to opium and they are nearly all on the last rung of the ladder.

Yü-feng Ssu is really beautifully situated on the slopes of the snow range, embedded in a forest of old *Pinus Armandi* trees (Yün-nan white pines). A lovely little pond, encircled by huge trees, is in front of the main entrance to the temple. The latter itself is in a most dilapidated condition. It is the home of rats, whose excrements lie inches deep in the building and on the seats, testifying that the lamas very rarely occupy them in praying as the rules require. In the upper story of the main temple, dangerous to visit on account of the decayed condition of the floor and ceiling, is a small library, the books

*བཀྲ་ཤིས་ཆོས་འཕེལ་གླིང་།

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wrapped in dusty silks, a picture of neglect. It is, in fact, the most forlorn and forsaken lamasery I know of.

An-lo Chi-hsiang lin 安樂吉祥林. — This lamasery, which is unknown to me, is called in Tibetan bKra-shis-spro-bde gling[25] pronounced Tra-shi-tro-de ling (Monastery spreading happiness and bliss). As the Chinese name indicates, it is supposedly located near the villages of An-lo and Chi-hsiang in the li of La-shih 纳甚.

The smaller temples. — In addition to these five larger lamaseries, there are several smaller temples under the Karma-pa sect which are of interest. The most important ones are here briefly discussed. The various Chinese temples found in the Li-chiang district are omitted.

To the east of the market town of Boa-shi (Pai-sha-kai), there are two Lama temples, one on the eastern outskirts of Pai-sha-kai proper, and one some distance north-east of it. The nearer one is called Pai-sha Ta-pao-chi Kung 白沙大寶積宮 (Temple of the collection of the great treasure of Pai-sha). The Ta-pao-chi has undoubtedly reference to the collection of the 49 sutras known as Mahāratnakūṭa, arranged by Bodhiruci, a Śramaṇa (ascetic) who came to China and Lo-yang in particular in A.D. 508. It is known to the Na-khi as Boa-shi Dta mă-io, and is also called Hu-fa T'ang 護法堂 (Hall of Dharmapāla) and Hu-fa ch'ieh-lan 伽藍 (Hu-fa monastery), the monastery or temple of the Defender of the faith.[26] Beautiful murals decorate the walls of the temple, they were executed during the Ming dynasty by the same artist who painted the murals of Hsüeh-sung An now destroyed, *see* pp. 136, n. 8; 219.

According to the *Yün-nan T'ung chih*, the temple was built during the Ming dynasty. A tablet states that the Na-khi chief Mu Wang 木王 built it. Mu Wang was born in 1551, became hereditary ruler of Li-chiang in 1580 and died in 1596. It must have been built between 1580 and 1596, as the tablet bears his title as magistrate 知府.

In the temple, now decayed and dilapidated, but still inhabited by two Karma-pa lamas who hail from the lamasery of Chieh-t'o-lin, is a shrine containing a figure of Mahākāla (mGon-po nag-po མགོན་པོ་ནག་པོ, or the Black Lord), one of the defenders of the faith. His sanctuary is closed the entire year, except on the 20th day of the first moon when the box-like shrine is opened, and a live chicken is thrown in, which is said to die instantly. All the peasants from the Li-chiang plain as well as some from the Yangtze valley at A-hsi 阿喜 come to worship on that day.

Further to the north-east of Pai-sha are two temples close together, one called the Chin-kang Tien 金剛殿 (Hall of the Diamond sutra) and the other the Ta-ting Ko 大定閣 (Hall of Great abstract meditation). Both were rebuilt by the famous Na-khi chief Mu Tseng during the Ming dynasty. Mu Tseng ruled between 1598 and 1646, and the rebuilding of these two temples

[25] བཀྲ་ཤིས་སྤྲོ་བདེ་གླིང་།

[26] The Dharmapāla are demon-generals who execute the will of the tutelaries, or demon-kings. They are hideous and fierce-looking and each commands a horde of demons. In this case the Lord-demon Mahākāla is meant.

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falls within that period. The temples, according to memorial stones found in them, existed in ancient times, that is, before 1587, which is the year of Mu Tseng's birth. The record states that they were rebuilt by Mu Tseng but not finished at that time. They were later finished by Mu Pen-li 木本立 and 32 others.

4. ANCIENT NA-KHI ALTARS

At Pai-sha-kai there is said to be an altar or 坛 [*muan-bpö d'a*[27] in Na-khi], called Hsien-t'ao t'an 鲜陶坛, built during the T'ang dynasty. The name of the altar is derived from a Na-khi chief called Hsien-t'ao A-ku 鲜陶阿古; he lived during the time of Yeh-yeh, who is considered the first ancestor of the Mu chiefs. It was Hsien-t'ao A-ku, chief of the natives of the village of Boa-shi (Pai-sha), who recognized in Yeh-yeh signs of nobility. This happened during the reign of the Emperor Hui Tsung 徽宗 (1101–1125). Although the *t'an* (altar) bears the name of Hsien-t'ao A-ku it could hardly have been built by him, for the records state that it was built in the T'ang dynasty and Hsien-t'ao A-ku lived in the Sung dynasty.[28]

Another altar at Pai-sha-kai is the Yüeh-chün t'an 月均坛, which was built during the reign of T'ang Chao Tsung 昭宗 (901–904). The name of the altar most likely refers to one of five village chiefs whose name was Wa-chün 瓦均, and *Yüeh* 月 is perhaps a misprint for *wa* 瓦. He lived during the Sung dynasty, at the same time as Hsien-t'ao A-ku. In the first moon the native officials used to lead their clansmen to this altar (in all probability also a *muan-bpö d'a*) to worship the spirits of the mountains, rivers, earth and grain (PLATE 65).

Behind the village of Shu-ho 東河, at the foot of the cliff, and overlooking a pond is the small altar called Tzu-che t'an 子宅坛 15 li west of Li-chiang, built in the 46th year of Ming Wan-li (1618). In the third and seventh moon of each year the peasants of Shu-ho li 東河里 repair to that temple to worship the spirits of the Shih Pao 十保神 (Ten Protectors).

Outside of the former east gate of Li-chiang there is an altar called Hsien-nung t'an 先農坛. It was built in the fifth year of Yung-cheng (1727) by the Chinese magistrate Yüan Chan-ch'eng 元展成. Another is called She-chi t'an 社稷坛 (Altar of the spirits of the land and grain) and was built in the fifth year of Ch'ien-lung (1740). These are Chinese altars and not Na-khi *muan-bpö d'a*.

[27] A *muan-bpö d'a* is a place where the Na-khi propitiate Heaven in the first moon of every year.

[28] It is, of course, possible that Hsien-t'ao was the clan name. Every Na-khi clan has its own *muan-bpö d'a* wherein they propitiate Heaven in the first moon, and so it is very likely that it was built by the ancestors of Hsien-t'ao A-ku during the T'ang dynasty.

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Coming from the east the main approach is by either the Tso-so or Ch'ien-so T'u-ssu territory. From the north by way of Ki-bo Shan from Mu-li.

A trail leads also from the mouth of Luë-dzu valley on the Yangtze along the banks of the latter to Chung-tien, but the Zho Chhu or Shu gyi (Wu-liang Ho) must first be crossed near its mouth.

Inhabitants. — The main inhabitants of Yung-ning are the Hli-khin tribe (PLATE 221), a branch of the Na-khi who speak a peculiar dialect only with difficulty understood by the Li-chiang Na-khi, who converse with them in Chinese. Genuine Li-chiang Na-khi have migrated to Yung-ning and one village, Boa-ts'o-gkv near the lamasery, is entirely inhabited by them. Lo-lo from Ssu-ch'uan have settled to the south of Yung-ning, and also lately on Mt. Yo-wa-bu to the south-west, where they have destroyed most of the forest. Chinese live in the upper and best part of Tsui-yi valley and in the rockier lower part Li-su have settled for many generations. There are undoubtedly some Hsi-fan, the original inhabitants of Mu-li, and also a floating population of Tibetans. The people of Yung-ning, that is the Hli-khin tribe, are now mainly adherents of the Yellow Lama Church (Gelug-ba sect), but their original Shaman religion still exists and is practised by the few remaining sorcerers, who are called Nda-pa (PLATE 222). Unlike the Na-khi Dto-mba or priests, they have no written language, and chant everything from memory.

Another sect called Ha-pa, which dates back to Padmasambhava, also practises its witchcraft in Yung-ning. The Ha-pa priests have their own literature, in manuscript form, several centuries old. They make blood sacrifices, mainly offering sheep at their ceremonies, and, similarly to the Dto-mba of the Na-khi, erect peculiar tower-like structures, some of which are called Nya-ta (PLATE 223), to avoid evil, etc. These priests whom the Yung-ning people call Ha-pa, are the genuine sorcerers of the Hsi-fan or Boa of Mu-li who call them Ts'a-mba.

On the banks of the Zho-Chhu dwells another branch of the Na-khi known as Zhĕr-khin.[1] They speak another dialect which is, however, more closely related to that of the Li-chiang Na-khi than to the Yung-ning Hli-khin. The Zhĕr-khin have a written language of their own, that is pictographs. It is similar to the Li-chiang Dto-mba script but is not understood by the latter; some of the symbols are different, and so is the dialect and pronunciation. The Yellow Lama sect and the Ha-pa sect employ the Tibetan script in their books. The ceremonies of the Nda-pa, the original Yung-ning religion, will be described in another volume dealing with the religion

[1] All Na-khi living on river banks in hot valleys, as in the Yangtze and Zho Chhu valleys, are called Zhĕr-khi or Zhĕr-khin by the Li-chiang Na-khi and Yung-ning Mo-so respectively. The word *zhĕr* means to be afraid, and refers to their being afraid to come from their hot valleys to the cold snowy uplands, inhabited by the mountain Na-khi. *Zhĕr-khin* is also an insulting term and any one who is stupid is called a "Zhĕr-zo" — son or child of Zhĕr; the name Zhĕr-dü (Hot land) is given to the hot river valleys. *See:* J. F. Rock, the Zhĕr-khin tribe and their religious literature in *Monumenta Serica* Vol. III, Fasc. 1, 1939; pp. 171–188.